

# HOME MISSION BOOKS

IN THE NAME  
OF  
GOD  
WE WILL  
GET UP OUR  
HANDS

*"The country for which I lifted up mine hand to give it to your fathers."*

Vol. I.

DECEMBER, 1897.

No. 12.



## Christmas.

AND now comes Christmas!

Lift up yourselves to the great meaning of the day, and dare to think of your humanity as something so sublimely precious that it is worthy of being made an offering to God.

Count it a privilege to make that offering as complete as possible, keeping nothing back, and then go out to the pleasures and duties of your life, having been truly born anew into His divinity, as He was born into our humanity on Christmas Day.

— PHILLIPS BROOKS.

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310 Tremont Temple, Boston, Mass.

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## HOME MISSION ECHOES.

This paper will be published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and will represent in a concise manner the interests of both organizations. The aim will be to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds will be general editor, and Mrs. Jas. McWhinnie, assistant editor; Rev. H. L. Morehouse, D. D., will have charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt will have charge of the Department for "Our Young People."

**Note the remarkably low terms:** Subscription price per year, twenty cents. Ten copies and upwards to one address yearly, ten cents each.

Pastors, Sunday School Superintendents, and all friends of Home Missions are invited to promote the circulation of the paper.

Send all subscriptions, with money for the same, to "HOME MISSION ECHOES," 310 Tremont Temple, Boston, Mass. Make checks and money orders payable to Miss Gertrude L. Davis, Treasurer. All other correspondence pertaining to the paper will be sent to Mrs. M. C. Reynolds, 310 Tremont Temple, Boston, Mass.

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# Home Mission Echoes

"Our Echoes roll from soul to soul,  
And grow forever and forever." — *Tennyson.*

Vol. I.

DECEMBER, 1897.

No. 12.

## The Woman's American Baptist Home Mission Society.

### Editorial.

**T**HIS number of ECHOES will be devoted to letters from our teachers who will give us glimpses of our school work. All of our schools in the far South have been affected by the excitement caused by yellow fever. Jackson, Miss., has been strictly quarantined, so that our workers have been unable to return to the city. Spelman Seminary, Coleman Academy, and Houston Academy have not as many pupils as formerly, owing to the fever. But by Christmas the full number is expected. We wish our circles could see the letters coming to us from all parts of the field, pleading for aid in supporting teachers. Christian teachers are needed, of consecration and ability. It means hard work and small compensation, money-wise. Our schools are not places for invalids, who wish a change of climate. We are grateful for the workers on the field who are proving good soldiers in the battle with ignorance and sin. Many applicants now waiting for opportunity to engage in the work have the necessary qualifications, but our empty treasury will not allow us to heed many urgent calls for teachers and supplies. Some of our schools have not the necessary appliances with which to work. We have been censured for dropping some that were doing good work. Unless larger sums come into our treasury during the remaining four months of the financial year, we shall be compelled another year to still further reduce our corps of teachers. Two thousand dollars each month is needed for teachers' salaries. Will some sister in each church see to it that a larger sum comes from her circle than last year. Do not divert money from our treasury by sending independently to those who plead for special gifts. Some of those who plead the loudest have the least need. The society has no agent employed to solicit money for individual workers. Overlooking the whole field, the Board tries impartially to give each school according to its importance and need. Will our circles trust us and send us necessary funds?

With this issue closes the first year of HOME MISSION ECHOES. The subscription list has increased from ten to

eighteen thousand copies. We have not space to speak of all the good words that have come to us this year concerning ECHOES. Some of our leading pastors and business men have sent us golden opinions concerning the paper. For these kind words we are grateful, but we want to make the paper a success financially. In order to do this, we must have not eighteen thousand, but thirty thousand subscribers. Mark the low price, twenty cents per year, *individual* subscriptions. Ten copies and upwards to *one* address yearly, ten cents each.

### Please!

**P**LEASE renew your subscription promptly.

Please send in club lists, if possible, by December 15th, in order that we may know how large an edition to print for January.

Please help in giving ECHOES a round 50,000 subscription list during 1898.

Please read the second page concerning remittances for the paper.

Please tell us how you like the paper.

We aim to please and profit our patrons.

EACH day, each week, each month, each year, is a new chance given you by God. A new chance, a new leaf, a new life — this is the golden, the unspeakable gift which each new day offers to you. — *Frederick W. Faber.*

LIFE is a leaf of paper white,  
Whereon each one of us may write  
His word or two — and then comes night;  
Though thou hast time  
But for a line, be that sublime:  
Not failure, but low aim is crime.

— *J. K. Lowell.*

WE must impress the fact upon the young people that it is to God that their money is given, and that He is worthy of the very best that they are able to give. Thirty times in the Mosaic legislation we find the expression "without blemish" repeated, and this was for the purpose of impressing the thought upon the hearts of the people, that only the best they were able to give would be acceptable to God. — *Rev. W. M. Walker.*

## Meetings.



It has been our privilege to meet the Directors and State workers of four New England States, and hold conferences of several hours. In Maine, we met at South Berwick, in connection with the State Convention. Both State workers were present, and many of the Directors. In Massachusetts we met at the homes of our State workers, Mrs. G. W. Peckham, of Somerville, and Mrs. A. F. Pease, of Northampton. The hours spent in these homes were very profitable and delightful. In Connecticut we accepted the cordial invitation of Mrs. J. L. Howard, of Hartford, and had our meeting at the home of our Assistant State Vice-President, Miss Mary L. Howard. In Vermont, Mrs. C. R. B. Dodge, of Bellows Falls, gave us a warm welcome to the parsonage, while the ladies of the church provided lunch. To all of these kind friends we extend our heartfelt thanks. These gatherings not only permitted the workers in the several States to meet one another socially, but they were also enabled to talk over methods of work with the Corresponding Secretary. Better than all, it gave an opportunity of unitedly laying our plans and our needs before the Lord, our leader in missionary work. Each worker promised to try and secure increased gifts during the remaining months of the fiscal year. We were encouraged and strengthened by these meetings with our consecrated New England workers.

THE basket meetings of Massachusetts have been of unusual interest during the past few weeks. Boston North, East, West, South, Wachuset, Worcester, and Merrimac River, have each had the inspiring presence of our State worker, Mrs. Peckham, and Mrs. Barrett, our teacher from Jackson College, Miss. Our President, Mrs. Coleman, has also attended many of these meetings. How much we should enjoy giving an extended report of each meeting would space permit.

MRS. MARCELLE, Bible woman among the French, has given up the work, and a niece of Rev. Arthur St. James has been employed by our Society to take up this work in New England. Miss Ardoine St. James is a graduate of Grand Ligne, and comes to her work with the best of references. She will work through November in New Bedford.

THE twentieth anniversary of the formation of our Society was observed by an all-day prayer-meeting. As the notice failed to appear in the *Watchman*, and many pulpit notices did not reach the churches, a small number assembled in Gilbert Hall, Tuesday, November 16th. Mrs. W. M. Lisle, Mrs. Anna Sargent Hunt, Mrs. G. S. Harwood, Mrs. M. C. Reynolds, and Mrs. Alice B. Coleman were the leaders of the various hours. The day was one of prayer. While the backward look brought by Mrs. Hunt and Mrs. Pollard made our hearts very tender, the forward look from our President, which closed the last hour, gave us new cour-

age and hope. At the twentieth annual meeting, to be held the first Wednesday and Thursday in May, 1898, at the Old Cambridge Baptist Church, we shall celebrate in a formal manner these twenty years by appropriate exercises.

## A SPECIAL Offering for the Support of a French Bible Woman for New England.

It has been proposed to ask for a special Christmas offering for the above object, and for this purpose 6,000 envelopes have been scattered among our Circles. They are designed for the month of December only. Please return them to Miss Gertrude L. Davis, 510 Tremont Temple, Boston, Mass., by January 5th, 1898.

"There is in New England an enormous and rapidly increasing foreign population. In 1850, the foreign born in New England numbered 299,351 persons. In 1890 they numbered 1,112,369. Of these the French Canadians number 400,000. New England's new duty is to evangelize these multitudes.

"1. Because, generally, they are in perishing need of the Gospel.

"2. Because we believe God brought them hither to be evangelized.

"3. Because God has so manifestly blessed our work. Twenty-six years ago, not a dozen Protestants could be found among the French Canadians in New England. Now, we have several hundred Baptists, twenty missionaries, and probably 10,000 who are Protestants in their belief." Let us reach out to this people with the Gospel.—*From New England's New Duty.*

THE strict quarantine of Jackson, Miss., compelled our faithful workers of Jackson College to remain North through October against their wills. November 5th the quarantine was removed, and very hastily Mr. and Mrs. Barrett left New England for their chosen work. Mrs. Barrett has been a welcome guest at many State, Association and Basket Meetings.

WE failed to receive our monthly letter from Hartshorn Memorial College, Richmond, Va. Miss Elma G. Gowan sends a personal letter in which she speaks of the pleasant family. Only sixty-five pupils have been enrolled, but more will come later. Besides the work in this busy hive, mission schools, temperance meetings, industrial schools are conducted by the teachers and pupils, and house to house visitation is vigorously prosecuted. We are glad to give in this number of ECHOES the picture of Miss Carrie V. Dyer, the preceptress of this college. She has been for years a strong pillar in the school. Unselfish, consecrated, efficient, she has moulded the lives of many of the pupils.

THE Alaska Calendar is now for sale, price, ten cents. It has on its face an attractive picture of the First Baptist Church in Alaska; on the back of it are twenty-four Alaska nuggets. Send orders for the same to Mrs. James McWhinnie, 510 Tremont Temple, Boston, and do not fail to include with price of calendar an extra cent for postage. In purchasing the calendar you will help the Alaska Mission.



## Spelman Seminary.

Oct. 16, 1897.



WE have begun another year, and, considering all the fear of yellow fever, we have a fair attendance. From letters received a better attendance from the country was looked for than for some years, but the natural fear of the people who hear exaggerated reports of conditions in Atlanta keeps many from coming. It is quite in order to get something like the following: "I am all ready to come as soon as it is safe." It was even reported that we had the fever in the school, I am told. From the daily papers we learn that there has been only one case in the city, and that was an imported one. We have great cause for thankfulness, however, when we think how much worse off others are than we. Missis sippi seems to be a centre of suffering.

Our eight new teachers seem already to be settled into their respective places without even seeming to be strange in the work.

You will remember Mrs. Whaley. The other day I overheard a conversation between her and another "settled woman." The other woman remarked that she had not seen her before and did not know that she was here. Mrs. W. replied, "Why, yes, child, didn't you know Spelman had opened? When Spelman's opened, I'm opened."

Mrs. Saunders, another woman I think you will remember, of Miss Grover's class, got married, I think for the fourth time, just before school opened, and the teachers who were here were asked to the wedding, which was quite a society event, the bride of about sixty being attired in white, with the accompanying requisites of white slippers, veil, etc.

One of our older girls, who was not very well advanced in her studies, got a position to teach, but being old enough to feel her lack and the great responsibility, she very much dreaded to undertake it. Knowing her to be pure gold, and that she would do thoroughly and conscientiously what she could, she was urged to go and do the best she could, and leave results with God. She proved very successful, and it is a joy now to see her smiling face. She had always before felt that she could do nothing and nobody did anything for her, and life was dark before her. Now she says that teaching will be her work, and a

bright door of hope to make an honest, comfortable living seems opened before her, while at the same time she can help others.

We have a regular dressmaking department this year. Do you say "Why, I thought you had one before?" Well, I mean it is separate entirely from the other sewing work. More time will be given to it, and it is hoped that much more will be accomplished in this line. Some pupils give nearly the whole day to this: formerly they had a comparatively short time for this work, as Miss Garland also had charge of all the sewing.

Last summer a woman, whose home was in Augusta, with her husband and family, removed to Atlanta to be near Spelman, so that she might attend school here to fit

herself for more effective work for the good of her people. She had one son about fourteen and a daughter about seven. The husband, of course, was in sympathy with her and worked with her. The son they placed where he could be learning a trade, with the idea that he would attend night school at Atlanta Baptist College when it opened. In the meanwhile this woman was not idle. Seeing that she was surrounded by a lot of children who were too poor to pay tuition or to be properly clothed to go to school, she gathered them in to her house and began to teach them, and now that school has opened at Spelman, and she wants to come, she finds herself with a work on her hands which she is unwilling to give up. She is not well advanced in studies, having left school at the early age of fifteen, but she solves the difficulty for the present by coming to Spelman in the



MRS. F. S. DE LAMOTTA.

afternoon and getting all she can, and then going home to digest it in the evening and give it out to her class of little ones next forenoon. A friend of hers in Augusta, who "knows more" than she has, promised to come and help her at Christmas; meantime she is doing her work for her family, teaching a mission school on her own account, teaching her own little girl, and going to school herself. What do you think of that?


E. O. WERDEN.

A LITTLE fellow, who had his wits about him when the contribution plate was passed at church, administered a rebuke to his mother, who on the way home was finding fault with the sermon.

"Well, mother," he said, innocently, "what could you expect for a cent?"

## Home Mission Echoes

### Beaufort, S. C.

 HAVE been here three weeks, two of which have been spent in preparing for the work of the year, and one in the schoolroom. We have thirty-five scholars, and there are many more who will come after cotton and other crops are gathered. Those who come to school from about here seem very much like our pupils at Allendale, but those who come from St. Helena, one of the islands, are more ignorant and destitute. There are seven girls, two of whom are Allendale pupils. One of the boys has also written to know if he can come, and a boarding-place with Christian people has been found near.

One night as the girls read the last few verses of the fourth chapter of John, I asked them what was told in the first part of the chapter which they had read on evenings before. Patsy, who is always ready with some kind of an answer, quickly replied, "About Dumpty, the cat," confounding the Bible lesson with a story about a useful cat which we had read a few evenings before in a Sunday school paper.

I asked another one, perhaps seventeen years old, if she knew the use of the large dictionary on my table. She did not even know the name of it, having never seen one before.

Each day is passed in directing the girls in the care of chambers and schoolroom, regular school duties, morning and evening devotions, directing the care of the girls' clothes, and battling against the habits of untruthfulness, dishonesty, and carelessness in which they have been brought up. May God's power so change their hearts that these things shall be rooted out. We often feel our powerlessness to do the work needed. On Sunday, if pleasant, some of the girls walk to Beaufort to church, and in the afternoon, with those from outside who can be induced to come, gather in a schoolroom for a Sunday school. In the evening all gather in the home dining-room for a quiet prayer-meeting.

I am very happy in the work, and my continual prayer is for the power of the Holy Spirit, and wisdom for every duty. One young man in the school has been an inspiration, because of the expression of determination on his face to conquer every lesson which is given him.

OCT. 25, 1897.

LIZZIE K. KINSMAN.

### Waters Institute.

WINTON, N. C.

WE reopened last week with a small number of pupils. Up to date there are enrolled, thirty-two day pupils and twenty-four boarders. Considering the hard times, this is a very good beginning. The poor farmers, who undertake to send their children to boarding-school this session, must have great faith and reliance upon the providence of God, for the drought has cut short the crops, and the cotton buyers are offering almost nothing for cotton. The farmer hopes for money, yet many of these honest sons of the soil are coming forward with their sons

and daughters as cheerfully and hopefully as though their barns were filled with plenty, and the cheeks of their purses were rounded with gold.

There are others who must stay out of school from a lack of means. We trust that the Lord in His own way will provide for such. Out of the abundance of His treasury the Lord hath remembered me, for I found my room neatly furnished. Words cannot express the deep feeling of gratitude in my heart to God and to the kind friends. I feel very proud of my pretty room, for it is pretty now. I have wanted a rocker these two years, and the Lord has sent it all the way from Milford, New Hampshire, to me. Please thank the dear girls for me.

The girls met and reorganized this afternoon (the Reynolds Home Mission Circle), and have begun to plan for the fencing in of their campus, and the establishment of a reading-room in Reynolds Hall. We teachers and scholars have resolved to redouble our efforts, and make this year the best in the history of the institution, if possible. With the help of the Lord we will do what we can.

OCT. 12, 1897.

CORA B. PERSON.

### Wayland Seminary.

OCT. 27, 1897.

I AM very happy here, and have learned already to love the work into which I feel the Lord has called me. I have been deeply impressed by the earnestness of the teachers, and the longing which seems to be uppermost in the heart of each one for the spiritual as well as the mental growth of the students. An expression was taken in one of the prayer-meetings recently, to ascertain the number of students who were Christians. We were rejoiced to find that all but eight or ten were already the children of God. I think, however, the fact of there being so few who are not the Lord's own, makes us even more anxious, if possible, for their salvation. Last Sunday evening, before the girls' prayer-meeting, a few of the teachers met together, and prayed for the help of the Holy Spirit in the meeting to follow. I am sure each one of us was strengthened because of it, and the Spirit did assuredly seem to be felt in the prayer-meeting. Although we were disappointed in not seeing any direct result from it, still the seed may have been sown, which is our part, and we can trust the Lord to bring forth the harvest.

In one of the poor sections, not far from the seminary, numbers have been found who never go near a church, nor ever hear God's word preached. The idea of holding a street meeting, that we may reach these people, has been laid upon the hearts of some of our teachers, and also the thought that, in taking the gospel to them, some of our students may themselves be helped, in being the means of carrying the gospel to others. Accordingly, when the invitation was given to a few of them to go with us, we were much encouraged by the readiness with which they responded. No meeting was held last Sunday, on account of the storm, but we hope another Sunday to begin the work. We want your prayers that it may be successful.

CORA LOUISE ROOT.

## Roger Williams University.

WE are a busy people here, everything moves in proper order, each in its own time and place. We rise at six, breakfast at 6.45; then from 7.15 to 8.30 halls and rooms are put in order for the day. The usual chapel service—a hymn, selection of Scripture, and prayer—comes next, then our real day's work begins. In and out of recitation-rooms, books in hand, an earnest purpose to study for the sake of better service in heart, pass the students from hour to hour, getting here a little and there a little, not only the knowledge which strengthens the mind, but the wisdom which strengthens the soul.

Some recitations are well prepared, others show lack of application, and are pretty well calculated to call out all the energy the teacher possesses to impress the necessity of doing *now* the work assigned. With one hour for dinner, we work thus till 2.30, then there seem a multitude of small things that must be immediately cared for—this one must have help with a declamation, another with a composition, another has some back work to make up, another asks an



FROM THE PLANTATION.

explanation of some point of reference and must be shown just where to search for facts.

So the hours go till supper-time is on us, and three-quarters of an hour later all pass again to chapel for prayers, then back to study till 9.30. So our days go. One ceaseless round of cares? Yes, but, too, one ceaseless round of pleasure, the pleasure which always comes from helpful service.

Our enrolment now is nearly 150. The fever has kept some away. Many of the Southern towns are quarantined, and those who would, could not come. We have had quite a number of visitors this month; persons visiting the Centennial, interested in our work, have called.

Up to last Tuesday night there seems to have been a very cold indifference to religious services, but in the general prayer-meeting this week there were very few moments lost. We were very glad to see this increase of activity.

Above all things in our educational institutions we need less of superficial and more of deep, earnest, whole-souled spirituality, and of all places it seems the place easiest to

fall into cold formalism. It must be because we urge and urge our students to have their lessons, and they have them at the expense of their Bibles and their daily secret prayer. I think we are apt to forget that the fear of the Lord is the *beginning* of wisdom, at least many of us, and yet that is the one thing we are here to teach and live.

Nov. 1, 1897.

F. E. SMITH.

## Coleman Academy.

GIBBSLAND, LA., Oct. 21, 1897.

I AM thankful to say we are all doing nicely. The school opened the first of the month. We have a very good school, considering the yellow fever is raging. All of the teachers are now at their post. We are going to try to make this the best session of all by the help of the Lord. I have a better determination to work than ever. I think all the teachers are entering into the work with the same determination. Our students are coming in with anxious hearts, trying to do something for themselves, and above all for God. We are preparing to have an industrial department attached to the school. This is to help young men to be able to enter the school. We would like to have something to aid young women in the school, but we are not able as yet. I believe the Lord has blessed us so far. Through all the disasters and drawbacks we have a good school. We, as teachers, desire the prayers of the dear sisters of the North. We would be glad to get as much aid in the form of second-hand clothing and bedding for the students as possible. It is quite dry here now. We have had but three rains this summer. All trains have been stopped over here, but freight. Last year there was a drought which prevented the people from making corn, cotton or anything else. This year there was also a drought which prevented them from making any cotton, and they are not getting anything for the cotton they are making. They allowed two and three months public school per year, generally. This year they cut the time, and money, too. This makes it impossible for those students who teach to obtain money enough from teaching to keep them in school four months. Thus you see it is a hard matter for my poor race to obtain an education in this State. If something is not done for them, they are lost. To help the young men as much as possible, Professor Coleman, at his own expense, has added an Industrial Department to the school, to help the many young men educate themselves. I forgot to tell you that as a general thing the common schools open in the hot summer months, June, July, and August. Sometimes the cotton commences to open in August. The white people tell the patrols to take the children out of that schoolhouse, and put them in the field to get that cotton out. This is the condition of the poor people.

MRS. M. A. COLEMAN.

As our last number was devoted mainly to the Chinese work, interesting letters from our Chinese teachers are omitted this month.

The subject of the January ECHOES will be Alaska. We hope at that time to give our readers encouraging items from that far-away field.

## Provo, Utah.



HE needs in Utah were never more than they are to-day. The supposed turning towards loyalty has now subsided, and the call is given from the head of the Mormon church, to unite forces without regard to party politics, and "control town, city, State, and finally the nation."

There is great effort being made to hide from the outsiders all past and present manœuvring of the church, and those who expose any such are branded as "Falsifiers." One of our prominent business men learned that a young lady in his employ had written some of the dreadful history of the Mormons to relatives in her far-away home where elders were making converts, and he shook his fist in her face and discharged her. Miss Webster was branded "Falsifier" for her article in *The Golden Rule*, where she stated the facts concerning Mormon belief, and when Mr. Andrews defended her in his pulpit one evening, a woman arose and said that she herself was a plural wife and was proud of it, and that her husband's children were all over town, and he was just as respectable a man as Mr. Andrews; that the church believed in polygamy, and knew it was right; and after scolding him for about fifteen minutes sat down, at the earnest solicitation of her daughter, who has no use for polygamy. After meeting was over, a neighbor of hers told us that she had heard her call her husband the hardest of names, and if the poor first wife could have spoken she would have talked far differently.

Our city editor said to me last week, "We do not claim to have given up the plural wives taken before the 'Manifesto'; we only claim to have taken no more." I said, "Some of them must have been taken very young." I knew that he was living with a plural wife, who has returned from hiding since statehood was granted.

A man said to a lady boarding at the home of his first wife (by way of excuse for having been absent the night before), "I suppose you know that I'm a polygamist?" She said, "You mean you were one, don't you?" He said, "No, I mean I am one now."

A bishop not far from us has a few days' old child in his family belonging to a plural wife. We are hearing of cases continually, but they are not molested by officials, and there is no restraint save in places where the Gentile population is in majority.

All our public institutions are fast coming into Mormon hands, and they will employ no outsiders. Our post-office has been given to a polygamist with two wives, and to-day's municipal ballot gives us one for mayor. There has been another command of the priesthood to take the Mormon children from the Christian missions, and we have already lost three pupils, but we may get them back again.

The Mormon doctrine grows worse instead of better: God a polygamist, Jesus a polygamist, all Christian churches of Satan, transmigration of the soul, and salvation only through Mormonism, also the saving of the lost by baptism

after death are among their beliefs. Said Apostle Roberts of the first presidency last month, "We are the only people of God; we have entirely swept away 'salvation by grace.'"

A young elder, just returned from a mission, echoed some of Mr. Moody's teaching in public, and was silenced and forbidden to preach "any of that Moodyism." All our great preachers are ridiculed here.

Should you come here the Mormons would treat you kindly; they do me when in my presence, but they need the Gospel of our Lord and Saviour as much as any people on this globe; and though it will take enduring patience and love for souls, we should not be discouraged, for the promise is given to His Word. We must work on and be ready, when these people shall see their delusion and reach out their hands for help to our "Strong Refuge," to lead them into the "Way of Life."

Nov. 1, 1897.

MARY M. ANDREWS.

## Mormonism Is Not Dead.

THE Rev. Dr. Bliss, the financial agent of Salt Lake College, Salt Lake City, Ut., occupied the pulpit of the Franklin Street Congregational Church, Somerville, lately, preaching on "Mormonism."

It had been the custom, Dr. Bliss said, to underrate and misstate the power of the Mormon church. That church was alien to Christianity and adverse to all the doctrines of Jesus Christ. This was proven by the claims of the Mormon leader, Joseph Smith, who made open denial of many of the fundamental principles of the Christian religion.

One of the most essential points in which the Mormon creed differed was on the subject of the equality of mankind. The Mormons say that women should be subservient to men.

Polygamy, you say, is a thing of the past, said Dr. Bliss, but it is not. Perhaps it is no longer preached in the tabernacles, but it has not been abandoned as a doctrine so long as prominent men in the Mormon church indulge in it. About a year ago the president of the Mormon church, Mr. Partridge, in the church organ printed in Salt Lake City, said that if polygamy had been abandoned because their fathers had changed their opinions, God had not changed His opinion, and still held to the truth.

The Mormon church sends out annually a large number of missionaries to bring in converts to the faith. It exerts vast political power. It was decreed that no man shall accept office without the permission of his ecclesiastical superiors. When this was exposed it was promptly denied by the Mormon leaders. It is their policy to take advance steps, and then, when they are exposed, to deny that they were ever attempted.

NEW YORK, Nov. 18:—The first polygamists excluded under the existing immigration laws were six Mohammedans who arrived on the steamer *California*, and who were yesterday arraigned before the Board of Inquiry at the barge office here. The immigrants declared that they all believed in the Koran, which teaches polygamy. They were then ordered deported. — *Boston Journal*.



## Atoka Academy.

**W**ORK in the academy at Atoka has again begun in earnest. About 170 pupils have been enrolled so far this term.

The "Council" of the Choctaw nation has promised to appropriate \$5,500 for the support of fifty orphan Indian children in our school, and we are expecting the appropriation to be made in the near future.

Many new children have come to us within the past week or two. They need to be taught many things besides books. Some of them know very few English words, and so must begin at the very beginning.

You would be surprised to see the difference in appearance and manners of the newcomers and the boys and girls who have lived in the "Home." The girls have been taught to make their own clothes, to cook and do all kinds of housework. Many of them have been given music lessons, and some of the girls play very nicely. One is Sunday school organist. They have also been taught vocal music, and they have very sweet voices.

The boys, too, are taught to live useful lives. After they can once speak English the Indian children are quick to learn. A new building to be used for a boys' dormitory has just been finished, and the boys are very anxious to move into their new quarters.

We are asking God's guidance for every step, and leaving results with Him.

BLANCHE WILLIS.

Oct. 27, 1897.

## Bacone, I. T.

**I**NDIAN UNIVERSITY has opened most hopefully, and all feel encouraged. So far everybody has been enjoying good health, and all are working as if they have a purpose in life. We feel sure that President Scott and wife are just the good people for the place. She gives her time to teaching, and mothers these boys and girls—just what they have been needing. All have felt benefited by the sermons delivered by our president on Sunday evening. They have been of an especially helpful nature.

We have already enrolled almost seventy pupils; we did not have this many during all of last year, on account of sickness and other hindrances. Our students are of a high grade; they are all bright and interesting. One of our boys walked over seventy miles to get here. He is a poor boy, and without means to pay his expenses in school.

The school is rapidly gaining the confidence of the people of the Territory, and they are showing their appreciation of what we are trying to do at Indian University, in more ways than one. Over one thousand dollars has been very generously contributed by them, which has enabled us to make some very necessary repairs.

Our religious meetings this year have been inspiring. One thing in particular I would speak of, and that is the promptness with which those present take part. They do not wait one for another, but are on their feet at once, and take part in a bright, interesting manner, so that the meetings are times of spiritual refreshment.

Nov. 3, 1897.

MINNIE M. PRATT.

## Wichita Mission School.

ANADARKO, O. T.

**A**FTER some dark skies and several copious showers the bright sun again shines, making everything look beautiful, save the tepees and grass-houses which here and there dot the landscape o'er. No beauty do they reveal to the eyes. If the outside has not a prepossessing look, how much worse the inside must be which are the homes of the



MR. AND MRS. W. H. RISHEL, VELARDE, NEW MEXICO.

Indians, from which the children are gathered into our and other schools. Can they be called homes? The bare ground for a floor, a hole dug in the centre in which is built a wood fire, no furniture of any description, two or three cooking utensils, and perhaps a few cups, plates, and knives are seen lying about. As you enter you find all the inmates sitting or lying upon a quilt or two spread upon the ground, but little or no wearing apparel upon the children, and in many instances the grown folks have not anything more than a slip and a sheet, or piece of calico wrapped about the body. The long hair falls about the shoulders and face. Do these benighted people know of the love of Christ? Ah! but very few of them. There is but one Christian parent represented in our school. In the ghost dance the Indians claim that they are worshipping their gods—the sun, moon, and stars. Can we hope to do any good among this people? Yes. In sending to us the children, efforts are made to educate, civilize and evangelize. Under our instructions we note progress. Some have said that they love Christ, and have been baptized; others are still groping in the dark. Our Indian boys and girls are as bright and interesting a set of children as can be found among the tribes. They are just as susceptible to good influences as to the influences received by the environment of their home life.

CHARLOTTE E. TAYLOR.



## American Baptist Home Mission Society.

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**H**ERE is a volley of interrogation points concerning **HOME MISSION ECHOES**.

Is it not the best popular Home Mission paper that you know of?

Is it not the most attractive in its general make-up, in the variety of its contents, and in its illustrations?

Is it not by far the cheapest missionary paper of its character published in the United States?

Does it not meet a popular demand for a cheap and interesting Home Mission paper?

Would it not be a good thing for every family in your church to have a copy?

Will you help to increase its subscription list the coming year?

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**H**ERE is a volley of exclamation points concerning **HOME MISSION ECHOES**.

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How bright, breezy, and beautiful!

A wonder that about two hundred pages annually of such excellent matter can be published so cheaply!

Single copies only twenty cents! Only a cent for ten large pages! Surprising!

Still more surprising! In clubs of ten, only ten cents a copy! Twenty pages for a cent!

### To Business Men.

**A** BUSINESS man recently obtained sample copies of **HOME MISSION ECHOES** to circulate among the members of his church in order to get subscribers for it. But this is not all. He proposes to have fifty copies sent to others at his own expense. He proposes that some of the very poor shall have it, and that some of the well-to-do people who are too indifferent to take any missionary, or other religious periodical, shall at least have this as a monthly visitor and reminder of the things of the kingdom. Can you not do something of this sort? Suppose you try this as a missionary investment. Select ten, twenty or thirty names, and send the list with one, two or three dollars to the office at Boston. This small sowing may bring a harvest of a hundred fold into the Lord's treasury.

### A Word to Pastors.

**Y**OU can do the cause of missions a real service by heartily commending **HOME MISSION ECHOES** to your people. At the same time you will render them valuable service by calling their attention to the paper, which will prove helpful to their Christian development. Will you not do this at some missionary concert or prayer-meeting, and especially in connection with your pulpit presentation of the work of Home Missions? We want your help in this good work. Shall we have it?

"It is more blessed to give than to receive." So said our Lord, who gave Himself for us. Is this a forgotten or uncomprehended beatitude?

CHRISTMAS gifts will soon be in order. Have not some been the recipients of so great blessings during the year that they desire to make a Christmas offering to Christ Himself, in a gift to the Home Mission Society for the evangelization of peoples swarming hither from all parts of the world?

IN the midst of this world's needs, rather than be a stagnant, slimy pool, selfishly holding my own, or sighing for higher embankments to keep the increase of heaven's sweet rains, I would infinitely prefer to be the lowered pond, whose issuing waters whirl the wheel that runs the mill that grinds the grist for starving man.

"HAVE you had a kindness shown,

Pass it on;

'Twas not given for thee alone,

Pass it on;

Let it travel down the years,

Let it wipe another's tears,

Till in heaven the deed appears.

Pass it on."

THE prevalence of yellow fever has interfered with the opening of several of our schools in the infected districts. One result of this will be a diminution in revenues from tuition fees, etc., and consequent difficulty in meeting the year's expenses at these institutions. Much distress has been occasioned already, as stated in letters from the heads of these schools. Special offerings to relieve the embarrassment of those in charge of affairs, and of the schools themselves, will be highly appreciated.

## Educational Work of the A. B. H. M. Society.

THE following is a list of the schools supported wholly or in part by the Society, the Woman's American Baptist Home Mission Society coöperating, as elsewhere appears, in this work. This list will be valuable for reference in missionary meetings, and for other occasions. Statistics are from last year's report, 1896-7.

## I. Higher Institutions for the Colored People.

1. Atlanta Baptist College, founded originally at Augusta, Ga., 1867; transferred to Atlanta, Ga., 1879; incorporated 1879. For young men exclusively. Rev. George Sale, president; teachers, 12; pupils enrolled, 150. Value of property, \$56,650. Endowment, \$500.
2. Alabama Colored Baptist University, founded at Selma, Ala., 1878; incorporated, 1878; Rev. C. S. Dinkins, president; teachers, 10; pupils enrolled, 252. Value of property, \$27,000. No endowment.
3. Arkansas Baptist College, founded at Little Rock, 1887; incorporated, 1885; Rev. J. A. Booker, president; teachers, 4; pupils enrolled, 96. Value of property, \$20,000. No endowment.
4. Benedict College, founded at Columbia, S. C., 1870; incorporated, 1895; Rev. A. C. Osborn, D. D., president; teachers, 11; pupils enrolled, 256. Value of property, \$74,000. Endowment, \$53,605.38.
5. Bishop College, founded at Marshall, Texas, 1881; incorporated, 1885; Rev. N. Wolverton, president; teachers, 19; pupils enrolled, 328. Value of property, \$94,000. No endowment.
6. Hartshorn Memorial College, founded at Richmond, Va., 1884; incorporated, 1884. For girls only. Rev. L. B. Tefft, D. D., president; teachers, 9; pupils enrolled, 106. Value of property, \$48,000. No endowment.
7. Jackson College, founded at Natchez, Miss., 1877; transferred to Jackson, 1884; Rev. L. G. Barrett, president; teachers, 8; pupils enrolled, 173. Value of property, \$25,000. Endowment, \$476.25.
8. Richmond Theological Seminary, founded at Richmond, Va., 1867; incorporated, 1876; Rev. Charles H. Corey, D. D., president. For young men only. Teachers, 4; pupils enrolled, 58. Value of property, \$40,000. Endowment \$65,338.91 (see note elsewhere).
9. Roger Williams University, founded at Nashville, Tenn., 1864; incorporated, 1883; Rev. Owen James, D. D., president; teachers, 9; pupils enrolled, 237. Value of property, \$130,000. Endowment, \$3,850.96.
10. Shaw University, founded at Raleigh, N. C., 1865; incorporated, 1875; Prof. Charles F. Meserve, president; teachers, 24; pupils enrolled, 327. Value of property, \$90,000. Endowment, \$30,588.02.
11. Spelman Seminary, founded at Atlanta, 1881; incorporated, 1888; Miss H. E. Giles, principal; Miss L. H. Upton, associate principal; teachers, 39; pupils enrolled, 549. Value of property, \$165,000. Endowment, \$40,000.

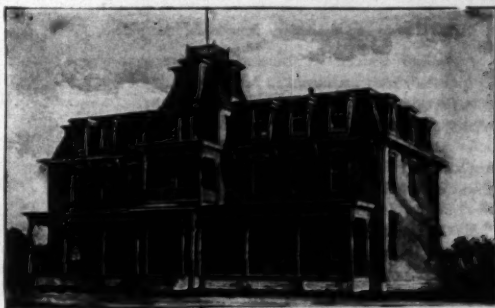
12. State University, founded at Louisville, Ky., 1873; incorporated, 1873; Rev. C. L. Purce, D. D., president; teachers, 9; pupils enrolled, 213. Value of property, \$22,000. No endowment.

13. Wayland Seminary, founded at Washington, D. C., 1865; Rev. George Rice Hovey, president; teachers, 9; pupils enrolled, 147. Value of property, \$150,000. Endowment, \$18,740.33 (see note elsewhere).

## II. Secondary Schools for the Colored People.

14. Bible and Normal Institute, founded at Memphis, Tenn., and incorporated, 1887; Prof. H. N. Pius, principal; teachers, 8; pupils enrolled, 193. Value of property, \$18,000. No endowment.

15. Florida Baptist Academy, founded at Jacksonville, Fla., and incorporated, 1892; Rev. N. W. Collier, principal; teachers, 6; pupils enrolled, 102. Value of property, \$7,750. No endowment.



WATERS NORMAL INSTITUTE.

16. Florida Institute, founded at Live Oak, Florida, 1876; incorporated, 1876; Rev. G. P. McKinney, principal; teachers, 5; pupils enrolled, 108. Value of property, \$4,000. No endowment.

17. Gibsland Academy, founded at Gibsland, La., and incorporated, 1887; Prof. O. L. Coleman, principal; teachers, 5; pupils enrolled, 201. Value of property, \$4,000. No endowment.

18. Hearne Academy, founded at Hearne, Texas, about 1882; Rev. John F. Anderson, principal; teachers, 3; pupils enrolled, 42. Value of property, \$4,000. No endowment.

19. Houston Baptist Academy, founded at Houston, Texas, 1893; incorporated, 1893; Rev. J. H. Garnett, D. D., principal; teachers, 2; pupils enrolled, 110. Value of property, \$7,000. No endowment.

20. Jeruel Academy, founded at Athens, Ga., and incorporated, 1893; Rev. J. H. Brown, principal; teachers, 4; pupils enrolled, 168. Value of property, \$8,800. No endowment.

21. Mather School, founded at Beaufort, S. C., 1869; Mrs. R. C. Mather, principal; teachers, 3; pupils enrolled, not reported. Value of property, \$4,500. No endowment.

22. Spiller Academy, founded at Hampton, Va., 1892; Prof. Geo. E. Read, principal; teachers, 4; pupils enrolled, 64. Value of property, about \$5,000. No endowment.

23. Virginia Seminary, founded at Lynchburg, Va., and incorporated, 1888; Prof. G. W. Hayes, principal; teachers, 17; pupils enrolled, 238. Value of property, \$30,000, with incumbrance of about \$10,000. No endowment.

24. Western College, founded at Macon, Mo., 1891; incorporated, 1894; Rev. E. L. Scruggs, principal; teachers, 6; pupils enrolled, 105. Value of property, \$12,500. No endowment.

25. Walker Institute, founded at Augusta, Ga., and incorporated, 1885; Prof. G. A. Goodwin, principal; teachers, 3; pupils enrolled, 99. Value of property, \$4,500. No endowment.

26. Waters Normal Institute, founded at Winton, N. C., and incorporated, 1887; Rev. C. S. Brown, principal; teachers, 5; pupils enrolled, 188. Value of property, \$9,850. No endowment.

### III. Higher and Secondary Schools for the Indians.

27. Indian University, founded at Tahlequah, 1881; incorporated, 1881; removed to Muscogee, 1885; Rev. J. H. Scott, president; teachers, 9; pupils enrolled, 85. Value of property, \$23,000. Endowment, \$1,606.02.

28. Atoka Academy, founded at Atoka, I. T., 1888; not incorporated; Prof. E. H. Rishel, principal; teachers, 6; pupils enrolled, 136. Value of property, \$8,000. No endowment.

29. Cherokee Academy, founded at Tahlequah, I. T., 1886; not incorporated; Rev. D. Rogers, superintendent; teachers, 3; pupils enrolled, 97. Value of property, including mission premises, \$5,000. No endowment.

30. Wichita Mission School, founded at Anadarko, Okla. Terr., 1891; not incorporated; Rev. D. Noble Crane, principal; teachers, 4; pupils enrolled, 44. Value of property, \$4,000. No endowment.

### Endowments for Our Schools.

**T**OOK over the list of schools in this issue of ECHOES and see how small is their endowment. Some of these have been established a quarter of a century and yet have no endowment worth mentioning. Must they be carried twenty-five years longer by the Society, through the annual offerings from Northern Baptist churches? In a few instances a good beginning has been made—but only a beginning. Leland University at New Orleans, founded by Dea. Holbrook Chamberlain, of Brooklyn, N. Y., with the aid of the Home Mission Society, has about \$95,000 endowment from the estate of its founder, who died in 1883. With the greatest difficulty it is able to carry on its work without assistance; indeed, even with some aid from individuals, annual deficiencies have not altogether been averted.

Benedict College has an endowment of about \$53,000, of which about \$10,000 was derived from the sale of land, the remainder being made up of the original gift and its accumulation by Mrs. B. A. Benedict, of Providence, R. I., who,

by her will (which is being unrighteously contested), provides that about \$50,000 more shall be devoted to this purpose.

The report of the Board of the Home Mission Society for 1885 contains the following: "To John D. Rockefeller, Esq., of New York, belongs the honor of founding the first professorship of Biblical Theology in the first distinctly Baptist Theological Institution for the education of ministers for the African race here, and in Africa. This he did for the Richmond Institute, Richmond, Va., by a gift to the Society of \$25,000. To Joseph B. Hoyt, Esq., of Connecticut, belongs equal honor for founding the second professorship therein, for the Chair of Church History by a gift to the Society of \$25,000. By the action of your Board, these Chairs will bear the names of their respective founders." These gifts were made in 1884. Besides these amounts, \$7,218.41, contributed partly by the colored people and partly by others, has been given towards the endowment of a "Union Professorship." Richmond Theological Seminary alone ought at once to have two more endowed professorships.

Wayland Seminary has about \$18,000 endowment derived from the legacy of \$50,000 by ex-Gov. Abner Coburn, of Maine, who died in 1885, for the benefit of that school, the rest of this sum having been used for the acquisition of more land, and for enlargement of the building.

Shaw University has \$5,000 endowment for the Medical School. This is from the estate of Judson Wade Leonard, of Connecticut, from 1885 to 1888. It also has \$25,000 for general endowment, \$12,500 of which was given by Mr. John D. Rockefeller, 1890-91, on condition that an equal amount should be contributed by others.

These constitute the principal amounts for endowment purposes. The total for all purposes, some of which is specially designated, is \$191,064.87. Altogether this is not half the amount held by each of several Baptist academies, colleges, and seminaries in the North that are strenuously pressing their claims for much larger endowments. Nothing less than \$2,000,000 for endowment of these schools is needed.

Are there not those who will endow a professorship in these institutions? Let the gift of \$25,000 be a memorial of some dear friend who has been interested in this the greatest work of American Baptists, the last generation. What more fitting memorial than this, as the revenue therefrom shall continue its blessed ministration to the latest syllable of recorded time.

If there be some weaker one,  
Give me strength to help him on.  
If a blinder soul there be,  
Let me guide him nearer Thee.  
Make my mortal dreams come true  
With the work I fain would do;  
Clothe with life the weak intent,  
Let me be the thing I meant;  
Let me find in Thy employ  
Peace that dearer is than joy;  
And of self to love be led  
And to heaven acclimated,  
Until all things sweet and good  
Seem my natural habitude.

—Whittier



## The Growing Need of Higher Schools for the Colored People.

THE need of higher schools for the colored people increases rather than diminishes. The same causes that are operative among white people to multiply and strengthen their higher institutions of learning, are more or less operative among the colored people. What rapid strides have been made in recent years in the founding and development of academies, colleges, universities, and theological seminaries in every part of our country! What enlargement of courses of study, involving increases of teaching force and new appliances for instruction! What strenuous efforts to secure larger endowments to maintain these institutions! Never before has the human mind been in such eager quest in so many directions as now. Within our world are worlds utterly unknown to our ancestors, a century ago. The scientific world itself may be subdivided into a score of worlds, each of which is being explored more fully with every passing year.

Already, aspiring colored youth are clamoring to know about these things. It is as praiseworthy in them as in white youth to hunger and thirst after higher knowledge. For the sake of their larger manhood, their greater influence for good, their better

qualifications for service, their wiser leadership, such aspirations should be encouraged rather than suppressed. What they want is a good chance to make the most of themselves. It is our duty to afford them this chance by providing higher educational advantages than they are able to provide for themselves; it being understood of course that they are required to do what they can towards this end.

There is growing need for higher education to meet the demand for better qualified teachers of common schools in the South. The lack of interest in the common school has been due in part to the incapacity of teachers and the worthlessness of their instruction. Parents, perceiving no perceptible progress in the education of their children under these conditions, have become indifferent or disheartened. Yet, in almost every community are some who have had a taste of higher education than that afforded by the common school, and who have a righteous discontent with the old

order of things. They demand better teachers, whose better work will arouse livelier interest in popular education. The demand for such teachers is steadily growing.

How shall it be supplied? Very largely through the higher schools established by Northern Christian philanthropy. The people cannot lift themselves by their own boot straps. They must have the helping hand of those who have been lifted to a higher plane in these Christian schools. They will lead and inspire to nobler undertakings. "The colored schools of the Southern country and village," says a wise observer, "need a larger number of well qualified women teachers. The colored woman seems endowed

by nature with a genius and faculty for the care of children. Help her to drink deep from the fountains of the new education, and put her in charge of the children in the country school-house; and there will come a revival that will blossom like the flowery April that reigns in glory in the opening Southern spring."

Space will not allow of enlargement on this subject, further than to say that, in order to meet the demand for more better-educated ministers, for more qualified teachers in public high schools, academies, and colleges, for more physicians, dentists, lawyers, editors, and for more intelligent citizens as guides of the masses, there is a growing need of the higher institutions, which we as

Baptists have founded and are maintaining. We should not be content to suffer the million and a half colored Baptists, with as many more adherents to our views, to eke out indefinitely a miserable existence intellectually and religiously, when it is in our power to expedite their elevation through those agencies which have everywhere been indispensable and potent factors in the development of other peoples.

"WHEN Colonel Shaw, of the 54th Mass. Regiment, fell at Fort Wagner, his brave soldiers gladly contributed to a fund for a monument to his memory, but this fund, upon reflection, was appropriated to building the Shaw School at Charleston, S. C. And yet this sum sinks into insignificance, when compared with that contributed by the negro soldiers for the erection of a monument to the memory of President Lincoln, at the capital of the nation: seventeen hundred of them gave ten thousand dollars."



MISS CARRIE V. DYER.

## Common Schools and the Colored People.



HE common school system in many Southern States is still very unsatisfactory as an agency for the education of the masses. The yearly session is usually from three to five months, except in the larger towns and cities where supplemental local taxation extends the period to seven, eight, and sometimes nine months. As the South contains comparatively few cities of any considerable size, only a small fraction of the population gets the benefit of a seven or nine months' school.

In the rural districts the white people, very generally, through indifference, or poverty, or pride are indisposed to be taxed more heavily for the extension of the annual school term. Many, not yet emancipated from the traditional aristocratic notions of ante-bellum days, consider it humiliating, if not degrading, to have their children educated along with the children of the poorer classes in a public school. Hence the multitude of private schools in the South, which derive their patronage to a considerable extent from this class, who, after paying for the education of their children in select schools, are unwilling to be taxed more for common school purposes. These are influential in public affairs and have much to do in shaping public policy concerning the school system.

Many, also, are unwilling to pay more school taxes on the ground that so large a share of it would be applied to the education of the negroes. They believe in a little, only a very little, education for the negro—education "for his sphere"—education that will not "spoil him as a field hand."

The outlook for the improvement of the common school system in many Southern States is not altogether as bright as could be desired. Indeed, the Legislature of Georgia, notwithstanding the eloquent appeals of its Superintendent of Education for larger appropriations, is considering the question of reducing the State tax for common schools from \$1,000,000 to \$600,000.

Under such conditions how are the masses of the colored people, who dwell in the rural regions, properly to educate their children? A four months' school, conducted by a teacher appointed often by white trustees without much reference to fitness, is entirely inadequate to their needs; nor are they able to bear the expense of their education at higher schools remotely located. A few can do this: the many cannot.

What, then, is their hope? Dr. Mayo, in his article on the "Education of the Colored Youth" (referred to elsewhere), says: "With the best light at my command, I therefore hold that the absolute impending duty of the colored citizens of the South is to combine, and by every practical method inaugurate a grand revival in behalf of the country and village common school. More than ninety-five per cent. of these two million six hundred thousand (colored children), from five to eighteen, will there receive the schooling that will largely determine their ability, twenty years

hence, to become the American Macedonian phalanx, the chosen ten thousand on which our nation within a nation must depend for its direction in all public and private affairs.

"The colored teachers must become the leaders in the great revival of the country district and village common school. . . . The colored clergy of the South should be called to the aid of this greatest of needed revivals. . . . In all save exceptional cases, at first by private contributions, and ultimately by some method of local taxation, it may be possible to extend the common school in the country and village of the South even two or three months; put the schoolhouse in better repair, insist on a more competent teacher, and generally lift up the entire business of country school keeping to an assured and progressive condition."

These are words of wisdom to which the colored people of the South will do well to give heed.

It is estimated that the Hampton School in Virginia, and the Tuskegee in Alabama, now receive nearly one-half the entire sum contributed by the North for the education of the negro, more than \$300,000, annually. — *Dr. A. D. Mayo.*

The annual meeting of the Freedman's Aid and Southern Education Society of the Methodist Episcopal Church was held in Brooklyn, in November. The debt of the Society's fully \$200,000, and the question of retrenchment by closing some of the schools was seriously considered. It aids twenty-three schools for the whites, and twenty-four for the negroes. The estimate for work among the negroes for the coming year was \$55,400.

The average number of days that common schools were kept in several of the Southern States, according to the Report of the United States Commissioner of Education for 1895-96, was as follows: Virginia, 119; North Carolina, 65.4; South Carolina, 71.4; Georgia, 110.5; Florida, 102; Alabama, 69.2; Mississippi, 105.4; Louisiana, 105.8; Texas, 92.8. In the State of New York the number of days was 175; Rhode Island, 190; Ohio, 166.

There are 178 schools for the secondary and higher education of the colored race. This includes public high schools. These are in twenty-two States. For the year ending June, 1896, these 178 schools had 40,127 students enrolled, an increase of 3,025 over the previous year. Of these, 25,092 were in the elementary grades, 15,563 in the secondary grades, and 1,455 in the collegiate departments. There were 4,672 colored students preparing to teach.

For the year ending June, 1895, the total enrolment of colored children in the common schools was 1,441,282. Between the ages of five and eighteen there were 2,723,720 colored children in the Southern States. There were 27,081 colored teachers in the South in 1895.

In 1870, more than eighty-five per cent. of the colored population of the South, ten years of age and over, could not read and write. In 1890, illiterates above ten years of age were about sixty per cent., and in several Southern States, less than fifty per cent.

## The Home Mission Gospel Wagon in the West.

It is a well-known fact that the gospel wagon has been effectively employed in our Home Mission work among the French in New England. For several years, through this agency, thousands who would not enter a Protestant church have been reached by the gospel messenger.

This kind of work has assumed considerable proportions in California, where it has been going on for nearly three years. Nine of these gospel wagons are now in the service. The field of operations is in the northern part of the State among the rural population. Thirty workers are enlisted who by turns go with the wagons, two persons to each wagon. Only two of these have been educated for the

miles along these roads. We plan to have a meeting every night, getting into the neighborhood in time to see the trustees and give notice at school. On an average, only one schoolhouse in twenty-five has refused us."

The people turn out in large numbers. As one of the workers says: "These country congregations are not stuffed to overflowing with every manner of modern entertainment, so common in cities, and therefore are the more ready to hear, and as a result of hearing, believe."

In other Home Mission fields in the West, this plan is finding favor with the people. At the recent meeting of the Minnesota State Convention, \$150 was quickly raised to provide Brother Hallowell, a pioneer missionary, with an outfit for his work. From \$150 to \$200 ordinarily will procure a team, harness,

and good covered spring wagon, which in some instances must be equipped with a light mattress and blankets for a bed at night, where accommodations in frontier cabins are too scant or otherwise undesirable for the missionaries.

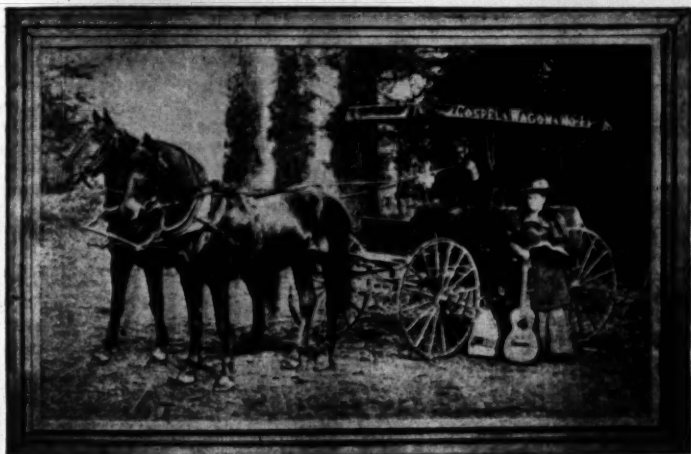
Who would like to invest in one of these wagons, and set it agoing on its gospel mission among the destitute rural population of some Western State or Territory?

## Common or Unclean.

UNTIL me hath God showed that I should not call any man common or unclean," said Peter, after his vision of the sheet let down

from heaven. Until this time, although he was a Christian, he was not emancipated from race prejudice. Even at the end of this nineteenth century are there not some Christians who are inclined to regard with aversion, and to treat disdainfully, unfortunate people of other nationalities and races, — people who are less to be blamed than pitied for being what they are? "God hath showed that I should not call any man common or unclean," Carlyle says: "Man stands as in the centre of nature; his fraction of time encircled by eternity; his handbreadth of space encircled by infinitude." The possibilities of the soul's development in the school of Christ, throughout eternity, are limitless. Consider the lowliest, not merely as he is, but in the light of his destiny.

WHEREVER we are, we may do something for Christ. Some one can speak for Him, more can sing for Him and more still can smile for Him. Willing hands will not remain long idle, if wedded to thoughtful hearts and observant eyes. — Rev. Henry W. Little.



HOME MISSION GOSPEL WAGON IN THE WEST.

ministry. Only the Superintendent, Rev. H. E. Adams, receives any salary, and this a very moderate amount. He says: "In the field I am with the rest; we fare and share together. If an offering is given it is equally divided among those laboring at that place, or in that vicinity."

"In no other way," says Brother Adams, "are the latent talents, energies and spiritual life of the church so quickly and fully developed. We are in a time when personal work is needed to reach men, work which laymen can do; and this gospel wagon work is calculated to develop Christians for personal service."

The schoolhouses are our churches, and every worker takes his turn in reading from God's Word and speaking on the same, whether five or fifteen minutes, and when he is through his comrade takes it up. The people who crowd the schoolhouses had rather hear short testimonies right from the heart, than a sermon. The fact is, most people know enough; the question is how to lead them to act.

"A schoolhouse is found at an average distance of eleven



# OUR YOUNG PEOPLE

CONDUCTED BY  
ANNA SARGENT HUNT

## Our Girls

### Beautiful Things.

BEAUTIFUL hands are those that do  
Work that is earnest, brave, and true,  
Moment by moment the long day through.

Beautiful feet are those that go  
On kindly ministries to and fro,  
Down lowliest ways, if God wills it so.

Beautiful shoulders are those that bear  
Ceaseless burdens of homely care  
With patient grace and daily prayer.

Beautiful lives are those that bless —  
Silent rivers of happiness,  
Whose hidden fountains but few may guess.

### The Legend of the Beautiful Hand,

"THERE was a dispute among three ladies as to which had the most beautiful hand. One sat by a stream and dipped her hand into the water, and held it up; another plucked strawberries until the ends of her fingers were pink; and another gathered violets until her hands were fragrant. An old, haggard woman, passing by, asked, 'Who will give me a gift, for I am poor?' All three denied her; but another who sat near, unwashed in the stream, unstained with fruit, unadorned with flowers, gave her a little gift, and satisfied the poor woman. And then she asked them what was the dispute, and they told her, and lifted up before her their beautiful hands. 'Beautiful, indeed,' said she, when she saw them. But when they asked her which was the most beautiful, she said, 'It is not the hand that is washed clean in the brook, it is not the hand that is tipped with red, it is not the hand that is garlanded with fragrant flowers, but the hand that gives to the poor that is the most beautiful.' As she said these words, her wrinkles fled, her staff was thrown away, and she stood before them an angel from heaven, with authority to decide the question in dispute. And that decision has stood the test of all time."—*Selected.*

IN telling of the "beautiful things," poetry may have its musical ripple, and prose its charming imagery, but close beside them we love to place the grand words of the Prophet Isaiah: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace;

that bringeth good tidings of good, that publisheth salvation." Dear girls, who belong to the societies of the familiar initials Y. P. S. C. E., and B. Y. P. U., and of our Young People's Mission Bands, you cannot tell how the hearts of our Baptist women go out to you — how they count on you, because of what you are and what you are to be in our Home Mission work. You cannot know how they thank the Father for your hopeful, helpful ways of thinking and working, for the loving services you are giving with voices and hands; and the "feet that run of willing errands." We know the sacrifices you often make of time and money that the work of the Master, to which you have consecrated your young lives, may be advanced. In any moment of discouragement or questioning, remember that you are surely of the company "that bringeth good tidings, that publisheth peace," and as such you have a blessed Leader, who will guard and guide you all the way.

DURING the past year we have, with great satisfaction, received some communications from our young ladies. We wish in the year to come we might have many more. Little encouragements that come to any one of our Young People's Societies, are not too insignificant to report, for some other Society may need just that word of help. A plan that has worked successfully may be a great aid to some who are undecided what to do; so, girls, do not hesitate to tell us about the good work you have done the past year.

The Sargent Mission Band, of Augusta, Maine, rejoices that it now has a missionary teacher of its very own at Spelman, in the person of Miss Florence Leonard, whose faithful Christian service at home is an assurance of the excellent work she will do in her new field.

### The Indians Teach Us.

IT is noticeable that the grace of giving is among the first fruits to appear in the lives of converted heathen. At a mission conference of the Methodist Episcopal Church, held at Eufaula, Indian Territory, in response to an appeal for funds, a collection of three hundred and eighty dollars was taken from a congregation numbering not over three hundred. Many of the Indians gave all the money they had with them, while the Indian girls took off their bracelets and other jewelry, and threw them into the baskets. Grateful for receiving the Gospel themselves, they were eager to pay for sending it to the pagans of other countries.

—*Golden Rule.*



## Our Little folks

LORD bless the little children, wherever they may be,  
Far out on the silent prairie, down by the sounding sea,  
Like flowers in a crowded city, like birds in a forest free,  
God bless the little children, wherever they may be."

—The Mayflower.



LOST BIRD.

OUR topic this month is "Schools and Teachers." We are telling the Gospel story to the children of many different peoples in our own country. None are more glad to hear this story than the little Indians. *Home Mission Monthly* tells us that "Lost Bird" is a little Indian girl who was picked up on the battle-field at Wounded Knee, South Dakota, by the side of her dead mother, three days after the fight. She was adopted by Gen. Colby, in whose family she receives the kindest care, and where she is developing into a very attractive and interesting girl."

### A Missionary Doll.

KATHERINE MATILDA is a very lovely doll, with a well-made kid body, and shapely hands and head of bisque. She wears her long flaxen hair in beautiful ringlets, with a most becoming fringe over her eyes. Her little red lips are always parted in a sweet smile, showing just a little of the dainty, pearly teeth; and the loving blue eyes open and shut after the fashion of all well-bred doll babies.

And then her wardrobe! All the little maidens of my acquaintance would fairly dance in ecstasy over Katherine Matilda's wardrobe. From the tips of her tiny kid slippers, with their silvery buckles, and the dear little stockings, and

the pretty undergarments of fine white cambric edged with lace, to the dainty tucked skirt and the beautiful dress of embroidered white swiss, all were made to captivate the heart of any little mother in the land. The daintiest of stitches, the most perfectly fitting garments, just enough of baby ribbon to give an airy grace to her movements — and there you have her as we first saw Katherine Matilda.

Skilful fingers, guided by a heart full of love to our dear Lord Jesus, and earnestly desiring to help others know something of that precious love, had patiently sewed the tiny stitches in those beautifully fashioned garments, and sent Katherine Matilda and her five little sisters into missionary service.

Away from the grand old State of Massachusetts, across the Hudson River, on and on they go through New York, over Suspension Bridge, without so much as a glance at Niagara, on through Canada, across the ferry at Detroit; then they ride miles and miles in Michigan, in Indiana, in and out of busy, bustling Chicago; and still on and on they hurry, day and night, night and day, across the Mississippi, across the Missouri, up, up, up, through the passes of the Rocky Mountains, down through some of the beautiful valleys, across the Rio Grande, until at last the train stops at a little wayside station, and Katherine Matilda has almost reached her new home. I cannot tell you how glad the teacher was to welcome Katherine Matilda, nor how carefully she studied the six little sisters and the names of the ten little would-be mothers. She did not ask which little mother would love Katherine Matilda the most, but where could Katherine Matilda do the most good; and then the name selected was pinned on Katherine's dress, and she was all ready for the Christmas tree.

I think deep in her heart the teacher was glad, very glad that Katherine Matilda could never really know the home that had been chosen for her. She was such a dainty, pretty doll, and the home was such a cheerless, dirty place. The four little children in the home had never seen or heard of a Christmas tree. Lala, who was twelve years old, came to school almost every day, and studied very hard. Sino, who was eight, came when his mother did not want him to carry a pail of water, or to cut an armful of wood, but he did not love to study; and Elena, a frolicsome little witch of six, came whenever she wanted to, and studied as little as possible. None of the three washed their hands or faces if they could possibly help it. On Sundays the mother would wash the middle of their faces, and comb the hair of the girls, but I think she never washed their hands. She would also put on clean clothes, if she had them, on Sunday; and you may be sure they needed a clean suit every Sunday, because they had no nightdresses, and so slept in the clothes they wore all day. Besides, though there were two chairs in their house, both mended with wire, the children never thought of sitting in the chairs; instead they sat on a sheepskin, which is spread on the floor. And the floor was just earth, swept clean and sprinkled several times a day to keep it hard and free from dust. Even when they ate their dinners, if Lala, and Sino, and Elena sat down at all, they sat on the sheepskin, and the plate or bowl of food was put on another skin a little in front of them. There

was only one bedstead in the house, and the family slept on the floor, on little mattresses, which they rolled together for the day. There was only one window in the room. For a broom, the mother had taken a bunch of grass and tied the stalks together.

When the teacher made her first call she was invited to sit on one of the folded mattresses, where the dog was lying asleep. The flies were thick on the window, on the dog, and on baby Pablita. There were no playthings, no papers, no books, no pretty pictures; only a few ugly advertisements of beer and tobacco on the walls. It was all so forlorn and dirty that I am afraid the teacher was a little homesick, and made a very short call.

That was the home, and Lala was the little mother chosen for Katherine Matilda on Christmas, 1895.

To-day you would never know the house for the very same one when once you are inside. Every day, not only hands and faces, but clothes are clean, and the hair is nicely combed, while Sino and Elena both like to study almost as well as Lala, and every morning finds them promptly at the schoolhouse.

I am sure Katherine Matilda has been very hard at work all the year; but as the children cannot understand English, even if she could speak, I cannot tell you what she has done except to smile and be sweet. Very early one morning about two weeks ago, the teacher was aroused by hearing four shots from a pistol; she knew it meant that God had sent a dear little baby boy into somebody's house, and a few hours later the teacher knew that Lala's father had fired the pistol to show how happy he was to have a little baby boy.

Of course, when the teacher had time, she went to help the family be happy, and she was made very happy herself by the nice clean house. The dear mother was really in the bed on the bedstead, and all was clean, straight, and nice as hands could make it. The little new baby, cuddled by its mother, was also sweet and clean. A white cloth was drawn over the little head and crossed over the bosom, and over the clothing was folded a large white cloth, which was tied around the baby's arms, very forcibly reminding the teacher of the "swaddling clothes" worn by the Babe of Bethlehem.

The sheepskins and bits of carpet, which covered a large part of the floor, were as clean as hands could make them. There were flowering plants in the window; additions had been made to the furniture, and Sunday-school cards and papers were on the walls, which were newly whitened. The whole room wore an aspect of comfort and refinement, in sharp contrast to that of the first call. Katherine Matilda herself looked down from the wall, where she was hanging by a cord, fastened to her waist, with the same sweet smile she has constantly worn, as if she were saying, "How can any one help being happy, where father, mother, and children are all learning how to live cleaner, better lives?"

These little children, and many others like them, are not living in China or Africa, but in our own beloved America, under the dear old Stars and Stripes.

Ask your mother's little friends, to tell you more about them.

## A Christmas Talk.



OME of our boys and girls have, no doubt, already begun to wonder what Santa Claus will bring them on the coming Christmas Day. When the Christ-child was born, nearly 2,000 years ago, the best and greatest gift was made to this world that it could possibly receive.

Because of this, every Christmas Day is a very happy one, and we show how thankful we are for the blessed gift that our

Heavenly Father sent to us by making presents to those around us. We must remember that there are a great many children to whom this day will be like all other days unless we send them something to bring them joy and sunshine. Even those children who have very little themselves can find a way to give to those who have less.

The last number of *Work at Home* tells us of a Mission Sunday school in one of our large cities where there are a lot of bright, pretty children, but so thin and pale for want of proper care. The teachers are from the Christian Endeavor Societies of the large city churches. In this Sunday school is a Junior Endeavor Society. We quote a few words: "One day the leader talked to them on 'giving.' She told them of God's gifts to us, and tried to help them see how we can give to Him by helping others.

"We want to give Him something," some one said.

"And then they all began to talk together: 'We can't give!' 'We haven't anything!' Finally, a little girl spoke out and said, 'Let's have a fair.'"

What do you think was the result of the sale of their work, and the work they had solicited from their friends—holders, penwipers, crocheted edging, aprons—many useful and some very pretty things, besides the cake their hard-working mothers had made for them? Again we quote: "I think I hear you say, 'Perhaps they made ten dollars;' that was what the teacher said. But, no; it kept on adding up—ten—twenty—thirty—forty—fifty dollars! Yes, that was the final sum of profits from the sale.

"Happy, tired little Juniors! They gave it with their hearts brim full of gladness, and not one of them had ever owned a dollar in his life."

Now, what can you do, little folks, for missions, whether you yourselves have little or much, and what will you send in the mission boxes that your mothers are packing to send away before the Christmas time? Remember that somebody else will need mittens and mufflers and warm clothing in the cold winter days that will soon be here, just as much as you will need them, and there are many children who would like some books and toys just as well as you would.

Perhaps some one would like to know what welcome gifts some pretty dolls would be, and so we have given you the story "A Missionary Doll," that we took from the magazine we have just mentioned.

## Louisville, Ky.

A MONTH of the present school session has passed, and our school is in good working order; in fact, it has been from the second day. During the most of the past month, our president, Doctor Purce, has been absent from us. I was very proud of our students during his absence, for they were very obedient and showed a most excellent spirit. We number, as yet, only one hundred students, but it seems to me they are more earnest than usual.

I was touched a few days ago as a very earnest young man told me why he must leave school. He has an aged, helpless father, but no mother, while there are two brothers and two sisters to be cared for. He thought he had made provision for them, but found his plans failed, and that he must provide their support. He works in a white family in the city, and earns about a dollar a week with the privilege of attending school, but since there is tuition to pay and books to buy, there would be little left to support a family of five. He says he has never been to school three years in his life, yet he entered our third year Normal Class; but he could not feel right to remain in school and let the loved ones suffer. "Miss Seeley," he said, "my little brothers might possibly shift for themselves, but I must take care of my little sisters." He went to the superintendent of the city schools and presented his case, and he kindly gave him permission to enter the colored high school, where he will have no tuition to pay or books to buy, so he can help his family. He said so earnestly, when I tried to encourage him, "I mean to get an education, if it takes till I am ninety years old."

As I was working on the school register to-day, I was impressed with the large proportion of students already Christians, and members of a Baptist church. Out of one hundred, eighty-seven are Baptist, a large percentage, and I thought of them as a consecrated Christian band, seeking further development and better preparation for life's duties.

Oct. 9, 1897.

ELIZABETH SEELEY.

## Arkansas Baptist College.

LITTLE ROCK, ARK., Nov. 1, 1897.

OUR school has been open now for one month. Thus far everything has seemed favorable, and we have an enrolment of seventy-four, forty-three girls and thirty-one boys, notwithstanding the yellow fever excitement. The greater portion of our students are Christians, and seem so anxious about obtaining an education that we are greatly inspired in our work among them. Our great need is still the completion of our building, and we ask your prayers that God may raise up friends able and willing to help us in our struggle.

With gratitude we remember the dear friends who have sent barrels, etc., in the years past, and will be thankful to receive help in that line again. While we have no place for boarding on the grounds, Mrs. J. E. Scruggs conducts a home for the schoolgirls coming from different sections of the State, and I know such things will be of service in that department. In fact, articles for both boys and girls will be appreciated, and will be wisely used.

Somewhat after this plan the girls' home is arranged: we rent the house and accommodate just as many girls as possible who have not relatives or other special friends with whom they can board. The home is only a short distance from the school. In this way we are better enabled to protect and know the girls.

Having spent a most pleasant vacation, I feel invigorated for a good year's work, and wish the Society much success, hoping it may be so blessed as to be instrumental in doing much good this year. Professors Booker and Knox seem hopeful, and desire a kind remembrance, the latter often speaking of his trip to Boston, and how he enjoyed his visit in the Home Mission Rooms.

J. ANNA HILL.

## Monterey.

Nov. 1, 1897.

AFTER greeting you, I will give you a few words which I think will be appreciated by your Society, as they refer to our labors here.

It is the Lord's good pleasure to put me among your workers, and I feel my responsibility, because the work is the Lord's, to sow His Word even in the tender hearts of the young scholars who may become faithful workers of the Lord, and such is my prayer.

I am delighted to talk to them about the Bible; I see that they take an interest in hearing it, and ask me questions which I do my best to answer.

They are enthusiastic when I remind them the day before not to absent themselves from the Sunday school; the major part come; I charge them to bring their little friends. Some tell me that at their homes they will not let them come because they have to go to the other church, and others go early to church to hear mass, and then come to Sunday school; but little by little they will learn to love Christ more, and he will overcome their difficulties.

I believe, please God, all the children educated at this school will not forget Him nor His words, which, inculcated in them while young, will be graven on their hearts indelibly. The Lord be with you all.

ZOLA RAMIREZ.

MISS MARY TEFFT, of Hartshorn Memorial College, Richmond, Va., wishes through ECHOES to thank all who have sent Sabbath school papers. She also wishes all those who are preparing basted work for the sewing school to communicate with her as to what is most needed before they go farther in preparation.

MISS ELIZABETH SEELEY, of State University, 712 West Kentucky St., Louisville, Ky., writes that they are in great need of table-cloths, and table furnishings of all kinds. The table-cloths need to be about four and one-half yards long. She also speaks of the lack of knives, forks, and spoons.

MISS CHARLOTTE E. TAYLOR, Anadarko, O. T., sends measurements for boys' pants. These articles are sorely needed, and unless soon provided, the boys will suffer. If several churches would unite and supply the twelve pairs needed, it would be a great blessing to our anxious teachers.

# THE AMERICAN BAPTIST HOME MISSION SOCIETY

Receipts from New England for October, 1897.

Maine	\$ 139.02	Rhode Island	426.34
New Hampshire	87.01	Connecticut	339.99
Vermont	19.70		
Massachusetts	2,176.63	Total from New England	\$1,164.36
Total received from all sources during the month, \$21,472.09.			

Contributions from individuals, churches, etc., in New England, for the American Baptist Home Mission Society, should be sent to Rev. F. T. Hazlewood, D. D., District Secretary, Tremont Temple, Boston, Mass.

## THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

Receipts for October, 1897.

For the General Work.		Receipts for Alaska.	
<b>MAINE, \$146.73.</b>		<b>MAINE, \$30.65.</b>	
* Waterville, Miss. S. Trew	\$ 0.35	Biddeford, 1st, Primary Dept.	\$ 3.15
Iden	4.00	So. Paris, Alaska Band	5.00
Waldoboro, 1st	28.37	New Sweden	5.00
East Washington	2.00	Owl's Head, Mrs. B. A. Emery	3.00
State Convention	8.77	Warren, S. S.	3.00
Lebanon and No. Berwick	4.53	Alfred, 1st, S. S.	1.00
Mechanic's Falls	4.00	Mechanic's Falls	2.00
East Brunswick	4.00	Kennebunkport Village, S. S.	10.00
Winter Harbor, Willing Work	1.00	NEW HAMPSHIRE, \$5.00.	
Harland, church and circle	3.62	Lyme Centre	\$5.00
* A birthday offering	5.00	VERMONT, \$10.55.	
Owl's Head, Mrs. B. A. Emery	1.00	Ludlow, S. S.	\$6.55
Seagwick	3.00	Randolph, S. S.	4.00
Harland	1.00	MASSACHUSETTS, \$367.80.	
Buxton Centre	27.00	Nepesmet, 1st, S. S.	5.00
Hansen, 1st	3.00	No. Leverett	10.00
Hancock Ass'n	70.31	Fall River, ad.	25.00
Tenon's Harbor (\$100.00)	10.00	East Somerville, "Odolita Wide	1.00
Greene	1.73	Awaken	1.00
East Winthrop	3.00	Marblehead, S. S.	3.00
Beverlyham Ass'n	71.00	Dorchester, J. Collins, by Mrs.	5.00
NEW HAMPSHIRE, \$72.00.		Cambridge, 1st	1.00
Manchester, People's Church	\$10.00	Cheshire, S. S.	5.00
Manchester, 1st	28.50	Hudson, S. S.	10.00
* Claremont	5.00	Westfield, "Birthday Gleanings"	5.00
Ramsey	3.00	So. Chelmsford, 1st, S. S.	5.00
Antrim	8.00	Jamaica Plain, 1st, S. S.	4.25
Lyme Centre	30.00	Reading, S. S.	7.74
VERMONT, \$47.01.		Andover, Ladies' Aid Soc.	5.00
Windsor Church	\$ 3.68	Roxbury, Ruggles St.	5.00
Bellows Falls Church	2.04	Granville, S. S.	5.00
Hinsburg	3.15	Beverly, 1st, S. S.	10.00
Lamelle Ass'n	4.25	Dorchester, Lower Mills	6.00
Windsor, 1st	3.00	Chelmsford, Central, S. S.	5.00
Pittsford	2.50	Gardner, 1st, J. C. E.	1.00
Dunbarton, 1st, for beneficiaries	45.00	Whitman, 1st, S. S.	5.67
at Spelman	5.00	Natick, Juniors	1.00
Stamford	5.00	Brockton, Warren Ave., S. S.	3.25
Rutland, Florence Butler	13.00	Tyringham, Infant class	30.00
MASSACHUSETTS, \$788.18.		CONNECTICUT, \$44.47.	
Savoy	1.00	Montville	\$41.34
Northampton	1.00	Salem	1.13
No. Leverett	12.12	Bridgeport, East Washington	5.00
So. Sutton	1.00	Putnam	2.00
Brookline, 1st, C. E.	11.11	Ave. Antiochia	84.00
Charlestown, 1st, Mrs. Kane's	35.00	Brooklyn	10.00
class for Mrs. Mathers salary	25.00	Suffield, ad.	10.00
Princeton Centre	25.00	Danforth, South	12.50
Taunton, Winthrop St.	25.00	Danforth, North	47.00
So. Framingham (\$4.00)	41.00	Windsor, Busy Bess	20.00
Adams, Woman's Union	4.10	Meriden, 1st	20.00
Manchag	6.00	East Cornwall, Mrs. H. G. Dean	3.00
Fairfield, S. S.	1.00	Meriden, Main St.	6.00
Marlboro	25.00	Norwich, 1st	4.00
Marlow, 1st, Primary Band	13.85	Voluntown, in memory of Daisy	5.70
Meriden, 1st	8.00	at Atoka	1.00
Lowell, Branch St.	35.00	New London, 1st, F. L.	1.75
Newton, Immanuel	13.50	Jewett City	8.00
Somerville, Union St.	3.00	Meriden, 1st, J. C. E., for Sally	50.00
Worcester, Mrs. G. W. Peck	1.00	Hardford, Memorial	1.25
Ham	1.00	Rowayton	10.00
Dedham, ad. J. C. E.	1.00	Comm.	10.00
Cambridge, Inman Sp.	25.00	MISCELLANEOUS, \$15.01.	
Westboro, toward salary of Miss	45.00	Interest on Permanent Fund	\$20.00
Clarke, Hartsboro Coll.	45.00	Literature	7.15
Leominster	10.00	Total Receipts, \$1,754.74	
Prockton, North, F. L.	1.57	GERTRUDE L. DAVIS, Treas.	
Lowell	15.00	* For the deficit.	
Orange	10.00	Contributions for the Woman's American Baptist Home Mission Society should be sent to Miss Gertrude L. Davis, 510	
Boston, Fourth St.	3.36	Tremont Temple, Boston, Mass.	
Ashtland	1.00		
Brookline	1.00		
Boston, Clarendon St.	25.00		
Cambridge, 1st	4.00		
Salem, Centre (\$18.14)	14.00		
Newton Centre (\$18.14)	14.00		
Peckett	15.00		
Wendell	3.00		

### Receipts for Alaska.

Arlington Heights, Mr. and Mrs. Litchfield	\$5.00
West Newton	1.00
Manchester, B. S.	5.00
Fall River, 1st	5.00
Worcester, Greendale, S. S.	2.00
RHODE ISLAND, \$18.65.	
Pawtucket, 1st, S. S.	\$1.75
Pawtucket, Mrs. M. Delaney	1.00
Smith	1.00
Warren, S. S.	10.00
CONNECTICUT, \$16.58.	
New Haven, 1st, S. S.	\$10.00
New London, Huntington St.	1.00
S. S.	5.00
Voluntown, S. S.	1.00
MISCELLANEOUS, \$11.47.	
Pa. Allegheny, Nixon St. S. S.	5.00
Fall River, 1st Inman	1.00
Interest	17.45
Total for Alaska, \$367.87	
GERTRUDE L. DAVIS, Treas.	

### Life Members.

MASS.—Charlestown, Mrs. Marie	1.00
F. Reed; Dorchester, Mrs. E. I. F.	2.50
Lamphear; Lynn, Miss Emma G. S.	10.00
telle; Northampton, Mrs. W. R. H.	5.00
Idley	5.00
R. I.—Providence, Miss M. Ellis	7.74
Dean	3.00
CONN.—Putnam, Mrs. E. E. Rob-	1.00
bins	1.00

### Precious Jewels.

MASS.—Malden, Mabel Adams	1.00
Brown; No. Natick, Herbert Burt	1.00
Balcock; Somerville, Ralph Kilmer	5.00
Snow	1.00
ALASKA.—Curtis Evans Co. Ltd	30.00
Edna Cos.	1.00

### OUR SCHOOLS AND TEACHERS.

FREEED PEOPLE.

Spelman Seminary, Atlanta, Ga.	Miss H. E. Giles, Miss L. H. Upes
Mrs. E. M. Barrett, Miss C. M. Grover, Miss M. B. Packham, Miss K. C.	
MacLeod, Miss S. K. Mallory, Miss M. J. Packard, Miss Cora Williams.	
Miss E. Shapleigh, Miss C. H. Denlow, Miss J. C. Smith, Miss J. M. Eub.	
Miss M. S. Williams, Miss H. A. Howell, Miss F. E. Leonard, Miss Ethel	
Wagg, Mrs. E. S. Delamotta.	
Hartshorn Memorial College, Richmond, Va.	Mrs. A. M. Coleman, Mrs.
R. K. Jones, Miss E. G. Gowan, Miss B. J. Clark, Miss Finette Jewett,	
Wayland Seminary, Washington, D. C.	Miss Cora L. Root.
Waters Institute, Winton, N. C.	Miss C. B. Person, Mrs. C. R. Brown.
Mathers School, Beaufort, S. C.	Mrs. R. C. Mathers, Miss L. R. Kinsman.
Jackson College, Jackson, Miss.	Mrs. L. G. Barrett, Miss C. E. R. Jones.
State University, Louisville, Ky.	Miss Elizabeth Sealey.
Coleman Academy, Gileland, Ia.	Mrs. O. L. Coleman, Miss L. A. Bryant.
Houston Academy, Houston, Texas	Mrs. J. H. Garnett.
Roger Williams University, Nashville, Tenn.	Miss F. E. Smith.
Arkansas Baptist College, Little Rock, Ark.	Miss J. A. Hill.
Indian University, Racine, Ind. Ter.	Miss Minnie M. Pratt.
Atoka Baptist Academy, Atoka, Ind. Ter.	Miss Mary Horney, Miss Blanche
Willa	
Wichita Mission, Anadarko, O. T.	Miss C. E. Taylor, Mrs. W. J. Rollins.
MORRIS.	
Provo, Utah	Mrs. J. C. Andrews, Miss F. M. Berry.
CHIEFS.	
Fresno, Cal.	Miss S. E. Stein.
Sacramento, Cal.	Miss E. Willis.
Butte, Montana	Mrs. J. Whitmore.
Velarde, N. M.	Mr. W. H. Rishel, Mrs. W. H. Rishel.
MEXICANS.	
International School, Monterey, Mexico	Miss Z. Ramirez, Miss E. Trevino.
Miss M. Westrup	
Santa Rosa, Mexico	Miss D. Carvajal.
ALASKANS.	
Rev. and Mrs. C. P. Coe.	



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